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UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

Indian Summer

These are the days when birds come back,
A very few, a bird or two,
To take a backward look.

These are the days when skies put on
The old, old sophistries of June,
A blue and gold mistake.

Oh! fraud that almost cheats the bee,
Almost thy plausibility
Induces my belief;

Till ranks of seeds their witness bear,
And softly through the altered air
Hurries a timid leaf!

Oh, sacrament of summer days!
Oh, last communion in the haze!
Permit a child to join,

Thy sacred emblems to partake,
Thy consecrated bread to break,
Taste thine immortal wine.

—*Emily Dickinson.*

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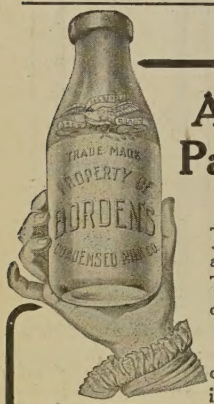

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UNITY

" HE HATH MADE OF ONE ALL NATIONS OF MEN "

Vol. LXVI. THURSDAY, SEPTEMBER 22, 1910. NUMBER 4.

There is no such safeguard to the mind as the religious preservation of the feelings of the young conscience; its estimates, its opinions, may change and ought to change; but let the color of its emotions remain unfaded. He who by lapsing into a period of vice, clouds and pollutes these colors may never hope for a perfect restoration of the same mind. He places a fatal chasm between himself and these early normal affections which, once insulted, finally retire.—*James Martineau.*

The report of the Vicksburg National Military Park Association for the year ending June 30, 1910, is before us, and contains interesting reading. Over $22,000 has been expended in clearing the ground, sodding and grading. The park now contains over 30 miles of roadway, comprising the two main avenues, Union and Confederate, which run along the old battle lines. The United States has spent over $18,000 in mounting old cannon on concrete blocks or other permanent fixtures. This is the best way to take care of cannon, safer and more permanent than the costly mounting on board of floating iron ships. During the year two full length bronze statues have been erected, one for the Confederate General, Stephen D. Lee, the other for the loyal Colonel William F. Vilas, of Wisconsin, donated by their respective families. The total expenditures for the year represent $112,016.94.

"Farmers' Bulletin No. 418" from the Department of Agriculture, bearing date of September 10, contains a summary of the game law provisions for 1910, concerning shipments, sales, etc. The open season for game in the United States and Canada is a complicated exhibit, which in small type covers 13 pages. The exhibit is given by states, beginning with Alabama, and ending with Wyoming. One can read much contemporary civilization between the lines. For example, in Alabama the doe of the deer are protected all the year around, squirrels are protected from August 1 to January 1, wild turkey hens are protected all the year around, the sand piper (poor little thing) belongs to the long list that are protected from September 1 to March 15. In Wisconsin, with the exception of two counties, there is no open season for deer or moose. Quail are protected for eight years more. In Wyoming the moose have a three years' lease of life, and the elk are protected until September 25, 1910. Speaking of protection, when will our legislators give the same careful detailed thought for human babies that they do for the deer babies and the little ones in birds' nests? The child saving legislation as yet occupies much less space in the legislative records than do these protective laws concerning our poorer relations in furs and feathers.

The forest service of the Department of Agriculture has issued an important bulletin on fighting forest fires. The bulletin is justified because it contains the announcement that "1910 will hold the record among many years for the severity of the losses from forest fires, and the fires are still raging, and nothing but the fall rains and the snow blankets will thoroughly extinguish them." The losses, of course, are estimated high up in the millions, and still the department, realizing the seriousness of the situation, gives detailed instructions as to what to do and how to do it. The directions given are as valuable to the minister as they are to the lumberman. They apply to the extinguishing of the devastating fires of passion and lust as they do to the fires that consume pine and hemlock. Quick action and adequate force, a proper equipment, a thorough organization of the fighting crew and spirit of attack are indispensable in the one, as well as in the other. The direct assault is oftentimes inefficient in the one case as in the other. These fires must be flanked sometimes, and sometimes fought by counter fires, and in the one case as in the other let it be remembered that "The fire is never out until the last spark is extinguished."

"Hymns of Peace and Praise, dedicated to the cause of Universal Peace, words and music by Louise R. Waite, Chicago, Illinois." This is the title of a neatly printed little cluster of five hymns in which is set forth the great longing of the human heart for universal brotherhood, unity and peace, which is seeking for utterance in a thousand ways in these days. Some of them, at least the one entitled "Great day of God," was written several years ago and has found its way around the world, and been translated into seven different languages. Perhaps the success of this one was a stimulating cause for the little publication. It is not for the present writer to speak of the musical quality

of these tunes although one who knows music on its church side commends these tunes to the reviewer, but the readers of UNITY will join with the author in inviting more attention to the fundamental strain in the "Hymn of Faith" and "The Prayer for Peace." The closing stanza in "The Great Day of God" is the prayer of the Twentieth century:

> "Great day of God, all glorious;
> Great day of Peace, so blest;
> The thought of Thee brings gladness,
> And dilates every breast.
> Great day of one religion,
> When all are understood;
> One faith in Life Eternal,
> One God, one Brotherhood."

Th Rev. Caroline Bartlett Crane is making for herself an unique reputation. She is creating a new functionary, which might be called a "civic engineer," not a *civil* engineer. It needed a preacher, wedded to a physician, to successfully blend the psychical and the physical training that would fit one as a diagnostician of the body politic, a sort of consulting physician to pronounce upon the condition of sick cities and to suggest a remedy, or at least establish a regimen which, if followed out, would establish the health of the metropolitan patient. We have before us two pamphlets, one entitled "A General Sanitary Survey of Erie, Pa.," the other with a similar title for Nashville, Tenn., both of them solid pamphlets of 22 and 24 pages, packed with information, facts, figures, criticism and suggestions concerning the water supply danger, street sanitation, garbage collection, the condition of factories, bakeries, milk and meat supply, school sanitation, play-grounds, hospitals, smoke nuisance, and public health administration. The Nashville pamphlet bears date of May 7, that of Erie of June 1. This civic survey is semi-official. That of Erie was made with the co-operation of the Woman's Club, Chamber of Commerce, Board of Trade, Teachers' Association, Juvenile Civic League, and the Erie High School Association. The Nashville study is still more authoritative, Mrs. Crane having done her work with the direct co-operation of the Commissioners of Pure Foods, backed by the State, County and City Boards of Health, the Board of Trade, the Mayor and City Council, and the Anti-Tuberculosis League, with many co-operating societies. Unbacked by such high local authorities, and uncorrected by their larger knowledge and more deliberate study, these surveys might arouse distrust on account of the lightning speed with which our consulting physicians make the rounds, but Mrs. Crane has an eye for dirt and a nose for smells. She is an expert city house cleaner, and her arraignments are critically and scientifically made, her rebukes and warnings rational but fearless. It is announced that Mrs. Crane leaves her Kalamazoo home the first of September for "an extended sanitary survey of the State of Minnesota." She goes as a state officer, commissioned by the Health Department of the State, and will remain six weeks and make a survey of fifteen of the leading cities. This is disposing of them at the rate of two and a half a week. Pretty fast work, but inasmuch as she has made it a profession and seems to be the only occupant of the field, she must needs be diligent. We hope Mrs. Crane has under-studies and that in due time she will graduate a corps of civic engineers. This, by the way, is a profession peculiarly feminine in its requirements. Who but a woman can scrutinize fittingly a bread-making process or the milk-yielding machinery of a great city? This is house-cleaning and housekeeping business on a large scale. It is necessarily work on municipal proportions, and still Mrs. Crane could not vote for an alderman or a constable in any of these cities which have turned to her in their desperation for guidance in civic affairs. It cannot be that this absurd inconsistency will last much longer.

The University of Cambridge in England is putting forth an announcement under the date of August 30, that is both startling and inspiring. Under its direction the 11the edition of the Encyclopædia Britannica has been under preparation for the last eight years. It is now announced that the work is in the hands of the editors and that it will appear about the close of this year, in 28 volumes, printed on India paper. The story of the Encyclopædia Britannica is only exceeded in literary interest by the story of the Cambridge University Press itself. The first edition of the Encyclopædia Britannica appeared 140 years ago. It was planned by "A Society of Gentlemen in Scotland," and was complete in three volumes. The story of successive editions is told graphically in the prospectus of 15 pages that lies before us. The editions have passed under the editorial hands of a succession of successful book makers, including a number of eminent scholars, investigators and interpreters. The ninth edition, which was fourteen years in the preparation, took its final shape under the hand of Professor Robertson Smith. The so-called tenth edition was the only one that was in serious danger of the commercial ingenuity, if not trickery, of modern journalism, for the *Times* issued eleven new supplemental volumes and offered the whole thirty-five volumes under the title of "Eleventh Edition." But the Encyclopædia Britannica was too definite, ponderous, and scholastic a thing to be exploited by a newspaper, and at last, the whole vast venture has fallen into its proper place, having come under the protection, guidance and strong constructive hand of the Cambridge University Press, whose history runs back through four centuries of scholarly workers. Richard Bentley, the founder, about 1693, was characterized as the greatest of English scholars then living. The ninth edition of the Britannica was made the vehicle, not only of the highest scholarship,

a storehouse of approved knowledge, but it was a great missionary book, through which Robertson Smith and others received an unparalleled hearing in the realm of Biblical scholarship. The then new higher criticism had a hearing, and conservatism had its alarm. It promptly sounded the words of warning and protest, but the Encyclopædia is a hard thing to fight. It stands, and the conclusions of Robertson Smith and his associates stand, and they are outgrown, not by reaction, but by progress. It is reasonable to expect that the Cambridge University, which has always boasted of being the "Maker of Heretics," will maintain the reputation of the ninth edition for courageous, progressive, and what may well be called prophetic scholarship. Those who have leaned upon the ninth edition so continuously and confidently for these many years will turn from the well-worn volumes reluctantly, and the eleventh edition will carry with it a financial perplexity, but it will soon become a necessity. The old edition crept on the shelves of many a poor editor and poor preacher by stealth. The "Installment Plan" was seductive. The first volumes were endearing themselves before the later volumes were made. But this announcement from the Cambridge Press offers the whole twenty-eight volumes at once, and still life is short and time is fleeting, but let them come. We shall miss the old, but we must welcome the new. We even resent the promised India paper, of a peculiar lightness and opaqueness, one-third the weight of that which enters the standard edition of the ninth. We don't like the suggestion of limp covers, that will allow us to fold them back and double them up and thus take all kinds of liberties with the Encyclopædia Britannica without injuring it. The very cumbersomeness of the ninth edition gave it authority. But the younger generation will learn to love the eleventh and to forget the tenth, and to cherish for archeological purposes the great epoch-maker, the ninth, which carried with it an unique scholarship such as can scarcely be expected in the eleventh.

The Hamilton Club

This is the name of the very popular, constantly growing and incessantly active Republican club of Chicago, sometimes boastingly spoken of as the "Young Men's Club." Its membership includes a large number of the most aggressive, hustling, energetic young politicians on the Republican side in Chicago. It is a club radiant with public spirit. It is enthusiastic for Chicago and ready to burst into hurrahs and to flame into stars and stripes on the slightest provocation. It is a banqueting club, which makes it its business to toast presidents and ex-presidents, to round up senators and cabinet officers, and put them on exhibition. Withal it is a club of infinite good nature, a place where good fellowship is supposed to be on tap at all seasons and all hours. Cordiality flows as readily as the beer out of its taps, and humor is given away with its cigars, the trade in which is always thriving. The Hamilton Club destinies are directed by a lot of "good fellows" who would not mar the prosperity of the club with issues. It distrusts internal agitations. It is morally opposed to graft and pull, to boodlers and boodlees,—when they can be safely located inside of the Democratic party,—but it is blind and deaf to such misdemeanors inside the Republican ranks. Indeed the convictions of the club in its totality, the mass-conscience, so to speak, is that such corruption cannot exist in the Republican party, or, if it does, it is to be suppressed in the quiet, and all reforms are to be accomplished by strategy, by a gracious conspiracy of the more excellent. The reforms that the Hamilton Club believe in are to be accomplished around a banquet table, and all factions and schisms are to be healed by a menu card.

The Hamilton Club has been for years a safe trysting place for the slate-makers, a training school for the wire pullers, a rallying ground for the "workers" who "work" the ward "heelers," the gentlemen who first study, then direct the "b'hoys," by which name the average voter, or at least, the average men who are to hurrah and to carry torches and to watch the booths, are known.

As a matter of course, the personnel of the Hamilton Club is very varied. It contains on its list the names of those who have won out in the Republican party and those who hope to win out, those who have arrived and those who are on the way. Its list contains the names of hundreds of honest, decent, earnest men, to whom the Hamilton Club is but one more club of the many needed to represent the social, convivial and club-going life of a big city,—men who do not take it very seriously, who avoid its banquets, except the big ones, who prefer to take their solace at home rather than at the club, and, if they must have their beer and cocktail, think it safer and more moral to indulge in the same in the privacy of their own rooms or firesides.

Its list also contains the names of scores of men who have political bees of one kind or another buzzing in their bonnets, who have secret ambitions for the Common Council, visions of a judgeship, or, in their wildest moments, of a sheriff's position, a city or state treasurership, maybe the state Legislature, or even the House of Representatives. This is a much shorter list than the former, but it is the committee-attending, and, consequently, the committee-forming constituency.

The list contains a third class, a smaller, more reticent but most influential class of acknowledged bosses, those whom we have already alluded to as

having won out, the public men, both trusted and distrusted, who have won positions and reputations. This list is generally inclusive. Both Lorimer, the suspected, and Deneen, the trusted, are alike members of the Hamilton Club. "Doc" Jameson, the discredited boss, and Roy West, the triumphant incumbent, are both on the list. The Hamilton Club is as impartial as Providence, making its sun to shine upon the just and upon the unjust. It toasts with splendid impartiality Joe Cannon and Gifford Pinchot whenever it can catch them.

It was into this splendid company of "good fellows," this magnificent cosmopolitan cluster of expert handshakers and skillful smilers, that Theodore Roosevelt threw a distressing bomb the other day. He sinned against the good manners of the Hamilton Club, aye, the morality of the Hamilton Club, for "good fellows" must never be disagreeable and "good fellows" are not going to mar the "feast of reason and flow of soul" by raising questions of ethics or talking about immoralities and indecencies on the inside of the Republican party. So when the irrepressible Colonel, with characteristic indiscretion, forgot party lines and partisan complacency and refused to lend his presence at the banquet table where a man who won the senatorial toga by questionable means, a man whose right to a seat in the United States Senate is now a question of official investigation, a man whose election was accomplished by the vote of confessed grafters, was to occupy an honored place, and where, as it now transpires, it was planned by the smiling Club to bring about a spectacular reconciliation. The hospitalities of the Hamilton Club were of course greatly outraged, and its sense of decency greatly offended, for to it the proper and the becoming is the just and the right thing to do. This banquet was to be one more and the most brilliant of all of the long line of "Harmony Dinners" engineered by the "good fellows" of the Hamilton Club, and all differences of opinion, aye, all ethical distinctions, the boundaries of right and wrong,—inside the Republican party,—were to be washed away by the flow of wine or obscured in the blue haze of Havana smoke.

But this indomitable rough rider marred the lovely picture, disturbed the benignant scheme, and the President of the Hamilton Club actually had to hurt the feelings of one of its members and doubtless bring an uneasiness to the hearts of many more by withdrawing the invitation. And the ex-president had the bad taste to stand up at the Hamilton Club dinner and talk straight from the shoulder about the shortcomings, the indecencies inside the Republican party, for the time seeming to forget the bright meridian that the Hamilton Club holds sacred, which divides the Republican sanctities from the Democratic profanities.

Thus the Hamilton Club was placed in a predicament more embarrassing and humilitating than any previously known in its affairs, and it led the Senator (!) after due deliberation and consultation with his political henchmen, among whom is ex-Judge Hanecy, to prepare his "curt" (that's the newspaper word) resignation, which only left the Hamilton Club with a horribly ungracious task still on its hands. It must accept or reject the resignation. How inconsiderate of Lorimer to force this issue on the one Club, perhaps, in all the city, where membership can be obtained without reference to a *political* character.

The end is not yet. The action of the Hamilton Club will be looked for with interest, but certainly, all humor and circumlocution aside, no arrow of President Roosevelt's ever went straighter to the mark. His words were never more effectively winged with timeliness. He disturbed the temperature in the incubator, where are hatched eggs gathered so indiscriminately, that may hatch out eaglets, or crow, or vulture chicks, with a delightful indiscrimination, the result will be very wholesome. The ethical pulse of Chicago beats stronger and clearer for the "heroic" stand of ex-President Roosevelt. The strangest thing of it all is that the word "heroic" is applicable, that it should require the decisive conscience of one man to settle a question that ought to have been settled by the conscience of the Club long before the emergency was created.

There is nothing in this editorial that is meant to reflect upon the character of individual members of the Hamilton Club, many of whom are personal friends of the writer, and whose individual conscience he holds in high esteem. We condemn only the corporate conscience of the Club, the low standard of civic, religious and political integrity that carries on its roll such a heterogeneous crowd without discrimination. A Club that harbors in its membership such men as "Billy" Lorimer and "Doc" Jameson and their kind without protest, and refuses to assume a militant attitude in the face of those who would stain with corruption, bribe and graft, the proud fame of the fathers, though it claims the proud political inheritance of Lincoln, Grant and Logan, cannot always claim the confidence or command the respect of the high-minded, the truly patriotic, and the real statesmen of the Nation.

The writer of this editorial has been a neighbor and close student of the Hamilton Club for many years, and after making generous allowance for the good fellowship, the public spirit, and the many admirable functions it has fulfilled, in and for Chicago, he is compelled to regard the organization as a corruptor of youths, first because it interests first-class enthusiasm in second-class causes. It subordinates principle to expediency. The simple ethics of the Sermon on the Mount, that commends the "Yea, Yea," and the "Nay, Nay," of it, for the complex manipulations of the party servant, one who, if need be, must ever wink

at an evil and excuse a lie that a greater good may be accomplished—which greater need is always in danger of being identified with party success and partisan triumph at the polls.

We wish well to the Hamilton Club. It represents a splendid amount of intellectual, social and ethical material. Let it purge itself of its political dead beats, and still more of its political live wires, the latter mostly laid underground, the keys of which are manipulated by the "operators" of political "machines."

The shock which Theodore Roosevelt gave to the Hamilton Club was a severe one. May it prove a tonic, and not a stimulant. May there be born out of this humiliation a regenerative purpose. Let the reformers be reformed. "Physician, heal thyself," is a good text for the sermon which Theodore Roosevelt left for the citizens of Chicago to preach to the Hamilton Club.

Filipino Riddles

The appearance of a book of riddles transports us back to the time when the hoop-skirt was in blossom and the question "Oh, are you good at riddles?" was quite the thing. These blessings of the dear dead days have been replaced by bridge-whist, the hobble-skirt, and other athletic sports. But in a land where fashions have little restraint on freedom, either of mind or of body, riddles are altogether *au fait* wherever young people get together; they are much in vogue when a young Filipino gentleman calls upon his sweetheart, and among Tagals and Pampangans, we are told, the chief occasion for giving *bugtong* is when a little group is watching at night beside a corpse.

A large number of these riddles have been collected and edited by Mr. Frederick Starr in a series of Philippine studies (World Book Company, Yonkers, N. Y.). Many of them are, of course, involved in native customs and plays on native words, and many are quite as stupid as some civilized humor. A few are really worth quoting for American readers:

The mother says "Let us stand up," but the children say "Let us lie across."—A ladder.

At night they come without being fetched and by day they are lost without being stolen.—The stars.

Here he comes with glowing charcoal on his head.—Cock.

Come up and let us go, go down and here we stay.—Anchor.

Two stores are open at the same time.—Eyes.

There is a small brook filled with shells.—Mouth.

A slender tree which bears only one leaf.—Lighted candle.

His words are audible but difficult to understand; when you look at his face you will understand what he says.—Clock.

I saw two boats: only one person was aboard.—Shoes.

A sweet lady among thorns.—Pineapple.

"Here, here!" he says, but has no mouth.—Forefinger.

The letter C becomes O, O becomes C.—The moon.

He pulled out a stick and it was followed by a snake.—Needle and thread.

When held it goes; when let loose it lies down.—Pen.

I throw the eggs, they crow immediately.—Firecracker (Torpedo).

When pulled it is a cane, when pushed it is a tent.—An umbrella.

There are two princesses who live on the two sides of a mountain; when one cries, both cry.—The eyes.

If he sits down he is high, if he stands up he is low.—Dog.

—*Literary Digest.*

THE PULPIT

In What Sense is the Buddhism of Gautama Buddha a Religion?

By Dr. G. Kato, Lecturer on the Science of Religion in the Imperial University of Tokyo

I. IS ORIGINAL BUDDHISM A RELIGION?

The late Professor Tiele once said, "Buddhism, in fact, rejected the authority of the Veda, the whole dogmatic system of the Brahmans, their worship, penance, and hierarchy, and simply substituted for them a higher moral teaching. It was a purely ethical revolution. Primitive Buddhism ignored religion and it was only when, in opposition to its first principles, it had made its founder its god and had thus really become a religion, that the way was open for its general acceptance." (See Tiele's Outlines of the History of Ancient Religions, pp. 136, 137.) Principal Fairbairn calls the Buddha, "the Denier of the Divine." O. Pfleiderer also seems unwilling to allow to the Buddhism of the Buddha the privilege of being a religion, though the learned German professor fairly recognized Buddhism to be a religion in its later forms of Buddha-worship, which was cultivated among the devout believers of both the Southern and the Northern Buddhism. He says: "So far as the practical devotion of his followers is concerned, Buddha also is the omnipresent and abiding object of that trustful love; it is only the believing soul's need of a human manifestation of the eternal which has naturally led to some kind of apotheosis of the historical saviour." These competent authorities, however their view of original Buddhism may differ in several matters of detail, agree completely in one point, namely, that they look upon original Buddhism as lacking the conditions of a religion, and hence as being no religion in the usual sense of the term; perhaps they might say, it is no religion at all. On the same ground, Schaarschmidt, in his recent work entitled *Die Religion, Einfuehrung in ihre Entwicklungsgeschichte,* did not recognize any proper position of Buddhism as a religion in the world's history of religious systems, and so he treated it only in the appendix (*Anhang*) of his book. In my opinion, the judgments of these writers about Buddhism are all more or less true in one respect. I think, however, I am privileged to proceed a step farther and to ask: "If Buddhism, even in its original form, is not a religion, then what is it? Is it a philosophy? Or is it a system of morality? If so, how did the later Buddhisms, e. g., the Shin-sect of Japan, or Lamaism in Tibet, come into existence? Out of orignal Buddhism? Then, religions arose out of a philosophy or a moral system. If that is the case, it is nothing but a *generatio aequivoca,* or, it is just like Minerva's sudden miraculous birth from the head of Jove, which utterly contradicts the true idea of the evolution or the organic growth of things. We must therefore give up this way of explaining original Buddhism, even though it has many able advocates, as I mentioned above. Now, if the above-mentioned view of original Buddhism is inadequate, what hypothesis is to be preferred? If original Buddhism, more strictly, the Buddhism of the Founder, is neither a philosophy nor a system of morals, what, then, is it? Is it a religion? How can you properly apply the term

religion to the Buddhism of the Founder, which is said to be atheistic? To put this otherwise, in what sense is the Buddhism of Gautama Buddha a religion? It is my present task in this short paper to answer this vexed question.

The teachings of the Buddha are too well-known for occidental readers to need any special statement about them here. So I will simply summarize them in a few words as follows:

The Buddha's Buddhism consists of,

(1.) The anatman-doctrine supplemented by the idea of Karma;

(2) The so-called atheism, depriving the god Brahma (Brahman) of his holy throne;

(3) *Nirvana,* the Holy Ease, the highest bliss,—or you might say, the Buddhist *summum bonum,* or a blissful mental state of absolute freedom from evil, especially from moral evil, by means both of virtuous acts and true knowledge or perfect enlightenment.

If this is a just summary, wherein shall we find a trace of religion in the Buddha's Buddhism? Is it not a movement of ethical culture? or, is it not an ancient counter-part of the *religion de l' Humanite* of modern positivism by Auguste Comte? Or, are the Buddha's ideas nothing but Fichte's moral order of the world (*Sittliche Weltordnung)?* With his system, Fichte justly aroused the famous accusation of atheism (*Atheismusstreit*), while the Buddha firmly established a world-religion on the same ideas, and exerted a religious influence over his devout believers, not only after his death, but even in his lifetime. What makes the difference between the Buddha and the other celebrated thinkers? What is the meaning of the word "religion" at all? How, after all, should we define it? As is well known, the Christian Church-father Lactantius defined religion as "the attachment (relation) of man to God by the bond of piety." This definition, it is true, is somewhat too rough and imperfect to be accepted as it stands, without any qualification as a scientific definition of religion at present, but at the same time, I think it implies some truth, for it grew out of a deep religious experience of the avowed Church-father. It is undeniably true that religion is a man's relation to God. What has been called religion hitherto, say Christianity, Islam, Zoroastrianism, Shintoism, and even many other minor beliefs, are nothing else than a relation of a man to God (Gods), if you allow me to use the word God in its broadest sense. Are we not able to include Buddhism, if it be a religion at all, under this wider signification of the term? Why should Buddhism, and Buddhism only, which people past and present recognize as a religion, and which has numberless earnest believers, be an exception? If not, in what sense are we to call the Buddha's Buddhism a religion?

II. The Hebraic and the Indo-Aryan Mode of Conceiving Divinity

From the standpoint of the recent comparative study of religion, we find that there are only two main currents of religious thought in the whole world, or, in other words, there are two ways of searching for or representing divinity: the one is the Semetic, or, more strictly, the Hebraic mode of conceiving God, the other the Aryan or the Indo-Aryan mode of conceiving God. The former represents God or Gods to be transcendent of man and nature, the latter represents God or Gods to be immanent, or inherent in man and nature. "God is above us" is the Hebraic mode of conceiving divinity; on the contrary, "God is in us" is the Indo-Aryan mode of thinking of a deity.

Therefore, Deutero-Isaiah called himself *"Ebed-Jahve"* or the "servant of Jahve." In contrast with this, a Vedic poet sings: *"Tuam asmakain tava smas,"* i. e., "you are ours, we are yours"; so here man's relation to God is that of an intimate friend. In the former case, God (or Gods) holds sway over his believers, or rather oppresses his clients under despotic might, while in the latter, God (or Gods) himself appears oftentimes in a human form, so that we meet with many avatars (descents or descendants) of heroes in the Indian and Greek Pantheons respectively. In the Indo-Aryan field, God is anthropomorphic, in the Hebraic circle, man ought to hide his face before his God, for he is afraid to look upon God. To use the words of the learned Professor Tiele, the form of those religions belonging to the Semetic type is "theocratic," and that of the religions of the Indo-Aryan type is "theanthropic." From the first, the one had a monotheistic tendency, the other was pantheistic at the outset: Prophetism, Judaism, Christianity, and Islam are typical representatives of the former, while Brahmanism, Hinduism, Buddhism, especially the pantheistic Mahayana Buddhism, are all appropriate examples of the latter. The religious consciousness of the Hebraic type beholds God in a form quite different from man in several respects. It seeks God beyond man; God stands entirely apart from, and absolutely above man, not inherent in man. So, in consequence, the Hebraic mind conceives God quite objectively. In contrast with this, the religious consciousness of the Indo-Aryan type tends to seek God in man, so we may designate that form of religion as subjective. Max Müller called it "psychological," though the denomination is an unhappy one and rather misleading. At the culmination of this trend of religious thought before Buddhism in India, the idea is faithfully and pithily expressed by the simplest equation: The God *Brahma* = the Self *Atman,* which we meet in the Upanishads or the philosophy of the Vedanta. Therefore the Upanishad says: "Truly the Brahman is this Atman."

III. The Divine Personality of the Buddha

Thus far we know that, *pari passu* with the objective mode of conceiving God, as we have just seen in the Hebraic religious consciousness, there is another mode of grasping God, i. e., the subjective method or the way of conceiving God in man, or the tendency of identifying man with God, in short, what is called the "theanthropic" conception of God. Early in the history of Brahmanism, they got the equation: *Brahma* = *Atman,* as indicated above.

Hereupon, the Buddha, however, went one step farther, under the historical necessity of the development of human thought in religious India, and at last was driven to deny not only the existence of the objective deity Brahma (Brahman), but that of the Atman (self) or the metaphysical soul-entity which is quite identical with the God Brahma. Then he could not but succeed himself in person to the holy throne of the Deity; otherwise, Buddhism would not have existed as a religion. As Fairbairn rightly says: "Buddha was a rare and beautiful personality,—tender, the ideal of all that was attractive and gracious to his people, who did not so much believe in his pessimistic nihilism as

in his ethical transcendence and beneficence of his will, . . . Buddha, by his personal transcendence, raised his system into a religion. . . . Buddha's philosophy could not become a religion without a person to be worshipped, and people deified the denier of the Divine. Buddhism may be described as the apotheosis of the ethical personality." As to the Buddha himself, on the one hand, he never claimed to be a divinity, and was simply satisfied in taking the humble name of a teacher, or a helper, or an adviser, for his disciples; but, on the other hand, when the first flash of his divinity, faintly, i. e., unconsciously, so to speak, revealed itself in Gautama's own mind, at that moment he himself became a Buddha or an enlightened One. That "the denier of the deity" in fact became a deity at once, no one can fail to see, and yet Rhees, in his life of Jesus of Nazareth, speaks thus of Jesus: "As his ministry progressed he spoke with increasing frankness about his own claims. It became more and more apparent that he sought to be Lord rather than Teacher simply, and to impress men with himself rather than with his ideas."

The Buddha himself was little conscious of this fact, disregarding any deity under the influence of the then prevailing atheistic mode of Indian thought. At all events, he never claimed any authority of God of himself *de jure,* but *de facto* he is a God or rather higher than a God, i. e. *Sasta devamanusyanam,* the Grand Teacher of gods and men; in other words, the Buddha was not a god in the usual sense of the term, and yet, nevertheless, he was practically a God *par excellence,* i. e., the God of gods and men. Consequently, the disciples of the Buddha around their noble master were quick to apprehend this truth, and never overlooked this *Deus-homo,* or the incarnation of the divine Logos in the Buddha's actual personality itself.

In brief, it seems to me, the Buddha himself at first found out the Divine in himself, i. e., in this inner world, not in the outer world as usual. He first deprived Brahmanism of the Divine, and then re-established man's relation to God after his own fashion, i. e., not in an objective but in a subjective way, and first *ipso facto* recovered religion to himself, while his disciples regained it once lost, in the noble master's body, god-like personality, and caught sight of the object of their worship, a *sine qua non* to the existence of any objective religion. To put this otherwise, at first, the Buddha grasped religion subjectively, i. e., he found out "God in him," and afterwards, the disciples were given it objectively, i. e., they witnessed it in their Master's personality,—nay, in his divinity. Just therein was a religion furnished for both Master and disciple at the same time. And so, the disciples were overpowered by the divine influence of the magnetic personality of the Master in his life-time, directly taking refuge in him, so that already in the Buddha's own lifetime, Ananda, the beloved disciple of the Master, praised the Buddha with the well-known ten epithets. Thus, even the Buddha himself said: "Subdue thy doubt about me, have faith (in me), O Brahmana, difficult (to obtain) is the sight of Buddhas repeatedly"; and again, "I am, O Brahmana, a perfectly enlightened, an *incomparable physician,* most eminent, *matchless,* a crusher of Mara's army; having subjected all enemies I rejoice secure on every side."

The Buddha also addressed the ascetic Upaka: "I have overcome all foes; I am *all wise;* I am free from stains in every way; . . . Having myself gained knowledge, whom should I call my master?

I *have no teacher; no one is equal to me; in the world of men and of gods no being is like me.* I am the *holy One* in this world, I am the highest teacher, I alone am *the absolute Sambuddha;* I have gained coolness (by the extinction of all passion) and have obtained Nirvana . . . I have overcome all states of sinfulness; therefore, Upaka, am I the Jina."

Even the god Brahma Sahampati reverently called the Buddha the holy, the absolute Sambuddha, the perfect One, the wise One, the all-seeing One, the victorious One (Jina). The four Maharaja or the four guardian gods of the quarters of the world, Dhatarattha, Virulhaka, Virupakkha, and Cessavana or Kuvera each by name, ministered to the Buddha.

Every thoughtful reader who has read the passages quoted above, from comparatively ancient Buddhist texts, will easily see how apparently atheistic Buddhism is, in fact, theism *par excellence,* considered even from the Buddha's own religious consciousness, not to speak of his disciples' faith in the master. As is well known, Xenophanes of the Eleatic school in Greece, derided and rejected the traditional Homeric gods, substituting for them his own philosophical First Principle, the All-One, and exclaimed: "There is but one God, among gods and men the greatest." Compare in yourself what Xenophanes tells us about his God with the Buddhist texts quoted above, and especially with the following:

"There is one being, O brethren, who is born into the world for the good and for the weal of the great multitudes, out of mercy to the world, for the advantage and the good and the weal of gods and men. And what is that being? A Tathagata, an Arhat, Buddha Supreme."

What the acute insight of the philosopher Xenophanes thought out as a mere abstract theory, the Buddha experienced in his own person, and the Buddha's divinely exalted personality was nothing else than the concrete realization or incarnation of Xenophanes' "the One Great God." The Buddha is not only to be considered the Incarnation of the one Great God, but he was, in fact, the actualization of the long-expected ideal of most schools of Indian philosophy, e. g., the Nyaya, the Vedanta, the Samhhya, etc. Similarly, we found the living incarnation of Philo's Logos in abstract, in the person of Jesus in the concrete; or in other words, the Logos of the Philosopher Philo became flesh in the actual person of Jesus, in order to satisfy the ardent religious need of the pious souls of the times, who were longing for the concrete manifestation of the Eternal. This was just the case with the Buddha as well.

And also we read in the Sutta Nipata: "Having heard Buddha's well-spoken words, which are free from defilement and send away all pain, he worshipped the Tathagata's (feet) in humility and took orders at once."

Again, "Thou art Buddha, thou art the master, thou art the Muni that conquered Mara, thou hast, after cutting off the affections, crossed over (the stream of existence) and taken over these beings."

And again, "Thou acknowledgedgest thyself (to be) perfectly enlightened (Sambuddha)—so said Sela, the

Brahmana,—an incomparable, religious King."

In the Milinda Panho we read thus:

"Of the Hymalayas Mount White, of planetary orbs, the sun,
The ocean of all waters, of constellations bright, the moon,
In all the worlds of gods and men the Buddha's the acknowledged Lord."

Thus, the disciples of the Buddha found their object of worship in their master, and this is the reason why they could dispense with a God (gods) in Heaven like Brahma; for then such a transcendent deity is utterly of no use; they beheld Divinity, or the Incarnation of the Logos, directly face to face in their venerable Master's personality; it was in their power to have holy communion with their God from morning till evening every day.

Their god is no more abstract, no more transcendent, not far away in Heaven, not residing aloof in the Epicurean *intermundia,* but concrete and immanent, in the flesh and blood, here on earth. In short, the formula "Tathagata = Deus-homo," as it were, was the actually existent religious consciousness of the devotional disciples of the Buddha, greatly overpowered by their Master's rare, noble, impressive, personal influence. Historically speaking, in the long run, the Buddhism of the founder is nothing more nor less than theistic Brahmanism translated into the Buddhist atheistic language. If you mentally translate every theistic expression of the former into the atheistic utterances of the latter, you would not fail to find that Brahmanism will very easily be converted into Buddhism. And strange to say, and yet naturally enough, it was a necessary consequence of the historical development of the religious ideas of India in the 6th century B. C., that theistic Brahmanism was replaced by atheistic Buddhism,—namely, a minor theism was vanquished, so to speak, by a more powerful one.

IV. The Religious Factors in Buddhism—Both the Objective and Subjective Absolute Religions in One

In the Buddhism of the Buddha, the relation of man to God was purely subjective; therefore, it is important to take the Buddhism of the Founder himself into consideration in order to discern what religion is. Religion that means a man's relation to God should be considered from the pure-subjective point of view, and so there would be no other way than to find the union of man to God in the Buddha's own person. Thus the expert Indologist, Max Müller, has already seen this truth, though in a faint light, and observes: "Buddhism, in its original form, knows no objective Deity; if we can speak of Deity at all in Buddhism it would reside in the Buddha, that is in the awakened soul, conscious of its true eternal nature, and enlightened by self-knowledge. But that self-knowledge was no longer the Vedanta knowledge of the Atman."

With the same spirit, Professor Watson also writes as follows: "We may fairly assert that the religious consciousness, in its highest form, implies the belief in God. Nor is Buddhism or Comtism any real exception to this law, for in both what is reverenced is not any mere assemblage of individual men, but an ideal of humanity which differs only in words from what other faiths characterize as divine." Here what Watson calls "an ideal of humanity" is exactly divinity in theistic language, and it is clear that divinity, in the case of original Buddhism, perfectly found expression in the living person of its founder.

In an objective religion, such as Judaism, or in an objective absolute religion, such as Christianity, both of which find God or the Absolute outside of man, religious consciousness needs some connecting links between God and man, filling up or bridging the gap lying between them, and conceives those links as either the angels (Judaism) or the demons (Greeks), or simply and finally as Logos (Philo and the 4th Gospel). Jesus, the Founder of Christianity, was not God himself, but the beloved Son of God; it is too blasphemous to identify Jesus with God himself to the Hebraic religious consciousness. In the bigoted head of Mohammed, the idea of man's humiliation before God—therefore, Islam, Moslem—was all important, and so he rejected even the Christian dogma of the divine sonship of Jesus Christ. Thus the gap between God and man became wider and wider, and man's relation to God was through and through objective—or rather one-sidedly forgetful of another subjective way of conceiving man's relation to God. It is true, this is one way of conceiving the religious object, as we have seen above; but, at the same time, we must remember that there is another way of grasping it; namely, the way of conceiving God in man. However subjective man's relation to God may be, still it may well be called man's relation to God. And in so far as it implies man's relation to God, there is religion. If we are not in error, in the case of the Buddha, we can safely assert, that what the Buddha realized in himself and taught to others, greatly influencing man's mental life with it, is nothing more nor less than a religion.

This is beyond all doubt. Consequently, if we call Christianity the objective absolute religion, the Buddhism of the Buddha would be designated the subjective absolute religion,—the two main currents of religious thought in the spiritual world of mankind.

The consciousness of Deus-homo in the Buddha's personality, which is expressed, in the Buddhist terminology, as the Grand Teacher of Gods and men, or the Noblest Superior, the Omniscient, and so on, gives to the Buddha a unique position in the history of religions, just as the self-consciousness of the divine sonship of Jesus forms the uniqueness of his position in the world's religious thoughts. True, Gautama Buddha and Jesus of Nazareth have seen religious truth each in his own way. The one reached the selfsame Truth subjectively, the other objectively. The *terminus ad quem* is one and the same; the only difference lies in the *terminus a quo.* As is well-known, in like manner, there are no two men among modern philosophical thinkers, who seem to stand farther apart than Schleiermacher and Hegel. The one is a Romantic, the other is a panlogist; in the philosophy of the former, feeling is all in all, while in the latter, intellect is anything and everything. In the matters of religion, the absolute dependence upon God is the first thing according to the former; on the contrary, the perfect freedom of the individual is the ultimate goal from the standpoint of the latter. What diverse and incompatible views are given us *prima facie* by these two thinkers; and yet they are by no means opposite and irreconcilable. They differ from each other

only in the letter, but the spirit of the two is one and the same. "The letter killeth but the spirit giveth life." The truth holds good here also. If you bear this in mind at all, you can easily recognize that the reconciliation or harmony (rather "pre-established harmony") between the pietistic philosopher, Schleiermacher, and the intellectualist, Hegel, was already fore-announced in the famous language of the ancient Stoic philosopher, Seneca, "It is great freedom (not serf-dom) to obey God." In like manner, it is not difficult to see the truth that the objective and subjective religions are also only different manifestations of one and the same essence of religion. So there goes a common saying among the Buddhist priests of Japan:

> "We climb proud Fuji, and our various roads
> From various sides give various views: the top
> Reveals for all the self-same smiling moon."
> * (nirvana-hrdaya).

If this truth is recognized at all, it will be seen that theistic Brahmanism and atheistic Buddhism are, after all, the same in content, and the difference is only a question of words. Then, there will be little or no wonder, theistic Brahmanism was so easily convertible into atheistic Buddhism, and in the meantime, the Buddha himself became the concrete incarnation of the abstract or philosophically long-wished-for ideal of Brahmanism of the Upanishad-philosophy; this being the case *vice versa* a Buddhist monotheism as the Shin-sect, the typical representative of theistic Buddhism in Japan, has gradually developed itself out of original self-saving atheistic Buddhism.

In short, the seed of the subjectivism of Buddhism once sown by the Founder never withered away. Indeed, far from that. It has struck root firmly into the good soil of later Buddhism, and has become a gigantic tree through different generations, so that the birds of the air come and lodge in the branches thereof. In order to illustrate this, suffice it to mention, however, one more example out of many; namely, the Zen-sect, one of the influential Buddhist sects in Japan, (*pari passu* with the Shin-sect, which is another more influential sect of Japan, and the typical representative of the objective absolute religion in Buddhism), whose First Principle is something like Hegel's *Absoluter Geist* or Absolute Mind (*Nehan-myo-shin*), and has a certain resemblance to Hegel's absolute idealism; while its special religious training, consisting of the Yoga method of exercises of the special concentration of mind, called *zazen*, has been entirely founded upon the basis of the Buddha's subjective absolute religion. While the Zen-sect, following the Buddha's own subjective way of seeing truth, lays stress on the self-experience of religious truth within oneself, the Shin-sect, on the contrary, maintains that salvation comes only by faith (*sola fidei*) through the grace of the compassionate Amitabha Buddha, the Infinite Light in the western Pure Land, who was in origin nothing else than the infinite enlightened knowledge of Gautama Buddha, and then was personified through the long course of the religious development of Buddhism. When the believer accepted once for all the existence of such a supernatural being apart from one's own mind, then the objective absolute religion of Buddhism gained ground in the Buddhist field, like to the objective absolute religion of Jesus. The Zen-sect and the Shin-sect are later developments of the two sides of one and the same religious experience of the Buddha: the one representing the subjective side of the religious experience of the Founder, and the other the objective, and thus the subjective and objective absolute religions are ever going in parallel courses, or hand in hand, in one and the same Buddhism through its long course of development.

The Religious Value of Worldly Wisdom

By Joseph Newton

"Be ye wise as serpents and harmless as doves." *Matt.* 10:16.

Again and again the Master recurs to the quality of sagacity, of foresight, of strategy, and suggests that it be used in behalf of the highest things. In the parable of the Unjust Steward he commends the man not for his injustice, but for his shrewdness; and this leads Him to say that the sons of Mammon are wiser than the sons of light. He had watched the ways of men, had seen their cunning expedients constantly coming to pass, and he sought to have this practical capacity applied to the life of the spirit. It is a fertile field, for surely a man may be as cunning in the doing of good as in the doing of evil.

Time out of mind we have been exhorted of the practical value of heavenly wisdom. That, indeed, cannot be emphasized too much, since men are slow to realize that the highest truth has its everyday uses, and is not simply a theme for holy meditation. For example, the poetic quality—a certain delicacy, fineness, and charm of nature—is the chief secret of success in every field of life. It gives insight, vision, without which a man goes stumbling through the years. Whether a man be an artist or an artisan, a surgeon or a saint, a politician or a preacher, he is more effective and winning by virtue of this mystical, poetic gift. But, as Kipling would say, that is another story than the one with which we have to do just now.

If Pope has made more current epigrams of worldly wisdom than any other poet, to Wordsworth belongs the nobler praise of having shown what Richard Hutton calls "The Mystical Side of Good Sense." For all things, when rightly considered, have their mystical aspects and uses, and all toilers in behalf of the higher human life need to learn the heavenly uses of worldly wisdom. The church, especially, needs a course of training in this school—which was no doubt what David Swing meant when he said that he would like to see in every theological seminary an endowed chair of common sense. In a world such as this, no cause, however lofty, can win its way without a spiritual use of shrewdness.

Our religious sects—some of them small enough to be called insects—furnish an example of the lack of good sense. No one wishes the religious world to become "a mush of concessions," which Emerson so despised. So far as our differences are fundamental and real they must and should exist, each party having due regard for the service of the other. But where they are only a reminiscence of old debates, long since dead and buried; where they persist only by virtue of sectarian pride or pretense, they can show no cause for being. Men of the world must look with pity upon the folly of such dissipation of forces, not to speak of the waste of funds. Laymen are aware of this and

in due time they will no doubt make their protest felt. The same is true of the archaic methods of education still used by the church in training the young—methods long since discarded by educators.

This is not to say that the church must go to school to captains of industry and politicians—though it may learn many things from such shrewd and effective doers. It need go no further than to its own great leaders. If worldly wisdom means a skillful and conciliatory art of selfishly gaining from the world what it wanted, St. Paul had none of it. But he was master of a skillful and conciliatory art none the less, though he used it to win men to the Master. Like all other men of supreme greatness, he was full of that common sense without which the force of religious genius tends to evaporate. He was forever on guard lest the fervor of his converts should ruin their cause, in disregard of prudence of foresight. He constantly ured the keeping of peace within the church at all hazard, and surely we may profit by his example.

In order to be all things to all men that it may thereby save some, the church, like its great apostle, must belong to its own age. Men are stable in nothing but their imperfection, and the church must be able to get along with ordinary humanity. It need not be of the world, but it is in the world—a world of average men and women—face to face with new superstitions which must be tenderly dealt with, new enthusiasms which should not be outraged, and new idols which need not be profaned. In short, modern wisdom should be able to meet modern folly and overcom eit. Some think it heroic and wise to lift up the banner of the ideal and refuse to admit anything less than the best; but it is far wiser to take things as they are and try, with many compromises, to make them better. Nor can any one deny that the church of today does strain at gnats while swallowing huge camels of social injustice.

Not so her great leaders of the past. When one reads the "Journal of John Wesley," so rich in practical wisdom—rules of health, maxims of economy, scrupulous care in the use of time, generalship in the management of men—one feels that the evangelist, were he now alive, could direct the fortunes of a great business enterprise with ease. He had in rare degrees the three qualities which Emerson said attract the reverence of mankind—disinterestedness, practical power, and corage. Though he belonged to his age, and partook of its weakness in more than one way, he was a master of the religious uses of worldly wisdom, even as he was a man of light and fame. It is not too much to say that Wesley saved England from a revolution like that which shook France. Macaulay credits him with a genius for statesmanship not inferior to that of Richelieu, and this genius he used in behalf of the kingdom of heaven.

As much may be said of Luther and Calvin. If they were men of their age, they were all the more effective in making use of hte forces at their command to advance the reign of right upon the earth. Too often we think of them as theologians, forgetting that a new movement in theology nearly always carries with it widespread political and social reform. To his own age Luther was as much a social reformer as a preacher, and Calvin was feared more as a political leader than as a theologian. Such work required sagacity, cunning and statesmanship not more than spiritual fervor. They were men of the world, though not worldly men, and their labors endure because they were men of practical capacity.

Nor should we neglect that rich store of worldly wisdom in the form of maxims, proverbs, aphorisms, and parables—epigrams pithy and picturesque in which whole ages of experience have been compressed. The wisdom literature of the world, from Esop to Franklin and Emerson, is a small book; for wise men know that wisdom is learned not from books, but from life. Therefore they do not write much, and it must be admitted that, as a rule, those who have been most fertile in making maxims have been the least faithful in applying them. Like the king of whom it was said that he never said a foolish thing and never did a wise one, men like Bacon have fallen far below their own counsels. But this does not mar their wisdom, since by their own folly they made wisdom all the more wise.

Let me tell you the history of a word. In the French guilds of artisans the skilled metal-smiths of the middle age, the apprentice worked seven years upon his tasks. When at last he had wrought out some beautiful thing, perhaps in beaten silver, he brought it to the master of the guild and said, "Behold my experience." He meant thereby the result of his experiments. He had spoiled may a bit of metal, had dulled the edge of many a tool, had spent laborious days and nights; but the whole was in that tiny bit of ore. His experience was there, and he might take his kit of tools and go out as a journeyman smith, master of his craft. So there are bits of truth wrought out by the toil of many minds and the trials of many years, the results of myriad errors. A maxim may be a delusion, but some of these proverbs bear the image and superscription of wisdom. It is not my intention, like Polonius, to fill your pockets with proverbs, but simply to indicate how some of these sayings, which Emerson loved so much to turn over in his mind and ponder, may be put to spiritual uses. One such saying is that coined by Charles Spurgeon—one preacher who had common sense—in his "John Plowman's Talk," when he exhorted us on this wise:

"Never chew your pills."

Life does give us some bitter pills, but they were not made to chew but to swallow. Chewing them makes them all the more disagreeable, and leaves a bad taste in the mouth. Herbert Spencer almost spoiled his life by chewing his pills—which is a different thing from "chewing the cud of sweet and bitter fancies." In fact, he fretted so much about the little things it is a wonder that he ever did anything of moment, and had he married George Eliot he would have ruined her life. Carlyle had the dyspepsia as the result of too much chewing of pills, and made everybody about him miserable. The way to deal with a disagreeable thing is to have it ended as soon as may be, and then leav eit. The chewing of imaginary pills is the worst folly of all, and goes further to weaken and impoverish life than almost any other habit. If there is anything worse it is to chew our pills to the last, and then not swallow them.

Then there is the saying of the great and much-tried Cervantes, which we need often to recall: "Patience and shuffle the cards." For years the game of life had gone against him and he had never taken a

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literary trick. Yet what a pack of cards he had all the while up his intellectual sleeve! But every time some fop trumped over him and won the prize. But, knowing that it was of no use to fret, he shuffled his cards in the hope that something would turn up. Don Quixote turned up, and he won the prize of literary immortality. Look at him as he sat waiting for just the right word to fit his thought, while a whole dictionary full of words danced at his side. Many play whist—some do nothing else—but few find in it so much wisdom, which if applied to the higher life would bring us health of soul. How many riches of the spirit are lost through impatience. The higher things refuse to be run down. We must wait for them. One may dig for facts, but he cannot find culture. Always the coming man is the man who has arrived, who halts for the angels to find him.

Ian Maclaren dipped his pen in tears and laughter and wrote: "Be pitiful, for every man fights a hard fight." If our fellow men do strange things, let us be gentle, for we do not know against what odds they fight and how often they, like ourselves, are outwitted by their passions. No wisdom is sweeter or more profound than the wisdom of pity. The longer one lives the more he learns the height and depth of this tender, wistful wisdom, which is as medicine to the soul and oil in the heart. Evil is subtle, cunning and shrewd, and there must be subtlety and strategy to overcome it, and if our fellows often lose in the battle, let us have pity.

So there are many maxims which may serve us in the higher walks of the soul. "Nothing too much," said the wise old Greeks, to which they added the counsel, "Think as a mortal." Many a man has lost all truth in the quest after ultimate truth, which is at once so haunting and so elusive. Once, so runs the legend, a man asked King Solomon for a maxim equally applicable to every human situation, that he might the better fortify himself against the caprice of fortune. The king reflected for a moment, and gave him, in these words, the maxim he sought: "This, too, shall pass away." At first the man was puzzled, but after pondering a long time, he saw the profound meaning

Are you afflicted? Be not morose or rash, for this, too, shall pass away. Are you happy? Be not careless and vain, for this, too, shall pass away. Are you in danger? Are you tempted? Are you besieged with difficulty? Still, in every diversity of situation, remember: This, too, shall pass away. Restraint, encouragement, consolation—all are contained in that maxim, and also the sadness which clings to all worldly wisdom. After all, our worldly wit and wisdom shall pass away, and he only is truly wise who so numbers his days as to learn that the love of God in the beginning, as it is the end and essence, of all wisdom.

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—*Exchange.*

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